/248 cont./

142

	Number of persons examined	Second toe extending farthest	First toe extending farthest	First and second toe extending farthest	Second and third toe extending farthest
Men	14	9	1	4	0
Women	17	11	0	3	3
Children	8	7	1	0	0
Total	39	27	2	7	3

I was also able to gather some data concerning physiological
151 conditions. By means of Snellen charts, I discovered very keen sight for all the persons examined. Threefold visual keenness was attained by all those examined, and some had even higher degrees, up to sixfold.

The ticking of a watch could be heard at a distance of three meters by most of those examined.

I have frequently observed yawning among Bushmen.

The gait of the Bushmen has something very characteristic
48/ about it; in walking, they raise the knees surprisingly high, a custom that is explained by the nature of the country. Because of the low and commonly thorny shrubs through which they travel with uncovered legs, they are forced to raise their legs quite high in walking, and they maintain this gait even when they are moving across ground that has no growth on it. In addition, the achievements of these small inhabitants of the bush on the march and in running are quite enormous.

Bushmen who had been sent out on patrols by the station
[147] covered a distance of 130 kilometers in less than 48 hours without displaying visible signs of fatigue. They followed the cavalry troop, which frequently broke into a trot, happily and without difficulty on foot, trotting themselves whenever the troop accelerated its pace.

/249/ Extreme astonishment is expressed by opening the mouth
201 and eyes wide. I was able to observe this myself when I played a phonograph before the unsuspecting Bushmen. When the performance was over, the audience asked me whether the people who were in the apparatus and sang there also slept in it and received their food through the horn.

/249 cont./

To indicate affirmation the head is thrown back and the
201 eyebrows are raised.

Otherwise, the physiognomic changes of expression are essentially like those of Europeans. Nevertheless, it cannot be denied that the Bushman's facial mobility is considerably greater than that of a European, and even quite weak emotions are expressed by lively gestures.

If I may be permitted, I should like to emphasize here a
194 peculiarity of voice among the Bushmen; among the women especially the voice seems to me abnormally high-pitched. In my opinion the speech of a Heikum woman is pitched several notes higher, on the average, than that of a Herero woman. Evidently this peculiarity is connected with the smallness of the larynx of the Heikum people.

The anthropometric figures presented above are doubtless much
141 smaller than comparable ones for the Herero, Nama, and
144 Bergdamara [Bergdama] living in the immediate vicinity of the Bushmen. Nonetheless, as regards smallness, the Heikum certainly do not approach the Pygmies of Central Africa. Whether further ethnological and ethnographic investigations will uncover kindred traits among these peoples remains to be shown by further research.
144 That the Bushmen represent an almost pure race is apparent from the fact that the skin color is the same for almost all individuals, and from the evident uniformity in the structure of the body, especially of the face. In addition, the other native tribes of Southwest Africa show a pronounced aversion to racial mixture with the despised Bushmen.

I come now to some ethnological and ethnographic observa-
535 tions which to me seem worthy of interest. I was especially
[171] interested in the dances of the Heikum, of which one, the //o //au, shows no similarity to any other native dance with which I have become acquainted in Southwest and East Africa.

The //o //au dance (in Kung language: //ooské) is a men's dance in which a series of dueling runs by the performing dancers are represented (Figs. 5 and 6). Six men, three to a side in opposing pairs, kneel in an area about three meters square, with a free space between the two rows. In the middle of this free area there is a pile of veld food. The men kneel down, hunched very

/267 cont./

16. Numbers

802

English	Heikum	Kung	Name
1	tschin ≠ẽ	tschin ≠ẽ	/ai
2	tschi dzá	tschidzá	/gam
3	tschin /ǎni	tschin /ǎni	/oná
4	unsicher	unsicher	hagá

/268/

5	/gau	/gau (/gau = hand)	—

6-9 quite uncertain among the Heikum and Kung

10	/gau ≠eissen (finger) (toes)	/gau ≠eissen	—

Among the Heikum and Kung one can discover with certainty only the terms for 1, 2, 3, 5, and 10; all the other expressions are uncertain. It is noteworthy that 5 is designated by "hand," and 10 by "hand and toes."

Among the Heikum and Kung Bushmen the manner of counting on the fingers is the same.

To indicate 1, the little finger of the left hand is grasped with the index finger and thumb of the right hand and bent in the hollow of the hand; for 2, 3, and 4, the fourth, third, and second fingers of the left hand follow, and are bent in the hollow of the hand in the same manner. For 6, 7, 8, and 9, the same procedure is used with the right hand as was used with the left for 1, 2, 3, and 4. In order to indicate 10, the two hands, flat but slightly hollowed, are placed against each other with the palms together.

201 The Bushman likes to touch his lower lip briefly with the tip of the little finger of his right hand before he goes through the motions of counting on his fingers.

194 It has proved impossible to determine whether in the language of the Heikum or the Kung the change of pitch in the pronunciation of vowels plays a part as it does in the language of the Hottentots.

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
GiKwe

574
[488] walk in single file, and they seemed very small, naked, and far away under the burned, pure sky, moving toward some remote destination where they hoped to find a man who had been walking away from them for almost a month, perhaps at some nameless little pan lost somewhere in the countryside, perhaps in a nameless bend of the omaramba. As they walked they zigzagged, avoiding small obstacles such as stones or thorn bushes, very incongruous with the enormity of the sky and the plains. The bow on Gai's shoulder made a bold upward curve.

A tree appeared on the horizon, and they veered toward it. When they reached it they sat in its shade, two shadows in the yellow grass, and a puff of smoke rose as they lit their pipes. We caught up to them and found Gai digging for a [222] *torabe* vegetable. He reached into the hole he had made and dragged it from its roots, brushed the dirt away, and chopped it into six pieces, giving one to each of us. We ate that for lunch. It was bitter and moist, firm as an apple and pleasant because it was wet. As we sat there we noticed the smoke of three veld fires which had suddenly risen, perhaps stirred by the wind far away, two small ones in the north and east, one large one in the south, its smoke reaching up to the sky first in little tendrils, then billowing in great clouds like the clouds in the sky but browner.

Gai and Witabe stood up, brushing sand from their legs, and walked into the sunlight again, turning toward the larger fire. Bushmen often set the veld alight to signal to each other, [201] but they do not send messages; a fire simply shows other people where they are, and even this is vague, as fires are sometimes set by natural causes.

137 After traveling several hours over the plains, we came to a little forest in a valley. A fire had been through there and had burned all the yellow grass from the ground, leaving black

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
GiKwe

severed vine from the bush it clung to and tossed it into the sunlight. "Look," she said again, assuming that I would now recognize a ga vine when I saw one; but although I examined it closely, it still looked like any other vine to me.

Again she bent over the hole, leaning over so far that her head came between her knees, and grasped the huge root with both hands. She tugged so hard that I heard her joints crack, but the root was wedged and she couldn't move it. She took up her digging-stick again, panting now, and struck the rocks, and the point of her digging-stick splintered.

"Ai," she said, exasperated, sitting back on her heels to carve a new point with her knife. She bent again, pried at the rocks, pried at the root, but it was useless, she couldn't move it. Then she relaxed, resting for a moment as she rubbed her sore shoulders before she got to her feet and walked away, beckoning with her head for me to follow. We would leave it.

We wandered about haphazardly for a time, looking for a vine, and presently I saw one twisted around some grass blades, binding them together in a tuft. I pointed it out to her, but she smiled and shook her head, turning her hands palm upward in the gesture for nothing. She meant that it was a useless species of vine, marking nothing below. Later, as we walked along, she laughed. Twikwe was charmed by the mistakes the members of our expedition made, for they were always elementary and, to her, very diverting.

Keeping her eyes on the ground, Twikwe noticed a tiny crack in the sand. She scooped at it with the point of her digging-stick, tipped out a truffle, and picked it up almost without stopping. As we walked on she broke it in half, put half in her kaross, and offered half to me. I ate it. It was light brown and had a delicious, salty flavor. Truffles grow an inch

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
GiKwe

came up to us Gai swung Nhwakwe down, dangling him by the arm as he handed him to Tsetchwe, who took him at once and let him nurse. Bushman babies do not like to go for veld food because the sun is hot, there is nothing to eat except the raw roots, and there is nobody to play with, yet they do not like to be left at home alone either. This is a constant and insoluble problem for Bushman mothers.

After asking Gai more questions and, at his suggestion, roaming from one point to another over the veld in search of a bi, it came to John and me that he did not want to show us where one was growing. We understood this, for the bi roots of the veld are naturally limited and if we took one when the Bushmen did not need it, it would not be there when they did. We assured Gai that we did not want to eat it, only to see its vine, and at last he remembered, he said, where one was, far out in the veld and on the way to Okwa. But we were not discouraged and set off in that direction, and after a while we found it far away but not as far as Gai had said. It took us an hour to reach it, but we had traveled slowly because the women had stopped to gather melons along the way.

When we came to the center of an enormous plain with no tree or bush to mark the place, Gai stopped and, glancing around for a moment, pointed suddenly with his toe. After trying hard to see, we noticed a tiny shred of a vine wound around a grass blade; no part of the vine still touched the ground, as the vine had dried and parts of it had blown away. Gai had known where the bi was, he told us, because he had walked by it months ago in the last rainy season when the vine was still green, and he had remembered. He had assumed that it was still there because only his own people used the territory around it and if one of them had taken it he would have heard. Bushmen talk all the time about such things. He had had it in his mind to come back and get it

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

574 by now, cranky from the long ride; the bundles of tsi were unloaded, the bundles of belongings, and Tu's grass bed. Lazy
361 Kwi went off to find his wife and family, but the others, all
574 Toma's people, looked around for a place to live and finally chose a tall tree, where they dropped their bundles and began to clear grass. In a very short time the werf was ready, fires were lit, tsi was roasting, and several of the Bushmen who had watched us come had gathered there to see if they should have a share of the tsi. Of course everybody got some and then sat down to eat it, burying the nuts in the hot ashes and scooping them out again with a stick when they were done.
252 Dikai gave some tsi to me and said that I could use her fire, a
576 courtesy, so I buried the nuts in the ashes and when I thought they were done I poked for them with a stick but I couldn't find them. Pretty soon they began to explode with loud reports and puffs of gray ashes which showed where they were, but of course then it was too late. You might as well throw them away if you forget where they are, the Bushmen say.

252 Some of the newcomers were eating giraffe hide, roasting great pieces of it, dried and thick and curling; they passed chunks of it around and it looked like the soles of shoes, all that remained of a giraffe hunted long ago. When it was roasted the people put it in a wooden mortar and pounded it into powder, and then licked the powder off their palms. Again, Dikai gave some to me and I found that it was salty and not unpleasant, tasting like bacon.

201 Gao Feet plucked my elbow and when I turned to him he
576 pointed at Dikai, sitting on the other side of the fire. He had pointed his lips at her, pushing his lips forward and gesturing with his chin because Bushmen think it is rude to point with the finger. "She wants to tell you what is in her heart," he
609 said. I looked at Dikai and she passed her hand over her two sons' eyes, first Little Gashe, then Little Dabe, as they slept

11: Marshall E-5 (1950-1955) 1958 FX10 Bushmen FX10
Kung

SEATED YOUTH, above, enjoys a smoke as his companions make characteristic !Kung gesture—arm outstretched—to show they also wish a turn with the pipe. Because the !Kung crave tobacco, but grow none, they must trade for it—often disastrously—with the Bantu peoples on the borders of *Nyae Nyae*.

857
276
439
261

[P. 78]